

they remind him that it is over. It is time to get on with his life.

It is what everyone tells him. He couldn't make anyone understand that the torture doesn't end when they stop beating you—until now.

"But the pain wasn't the worst, was it?" Dr. Genefke asked him. "Wasn't it worse that they made you feel guilty and ashamed? And don't you still feel that way?"

Miguel's eyes welled with tears.

Dr. Genefke explained to Miguel that they had tortured him to break his spirit, to destroy his faith in himself, to make sure that he would never again have the courage to speak out against them. "We can help you here," she went on. "But you have to believe in one thing: nothing that happened to you in prison was your fault. Nothing! It was all their fault."

Miguel nodded mutely. He had finally found someone who understood.

"Torture has been a dark side of human history for centuries," Dr. Genefke says today. But the clinic she established in 1979 was the first of its kind anywhere devoted specifically to treat its victims.

When she began, it was still thought that torture could be restricted to a few bandit regimes, even eliminated. But it remains widespread. Fully one third of the 185 United Nations member states practice torture or tolerate its use.

The appalling realization that dungeon brutality had become the policy of many states changed Dr. Genefke's life. Determined to break through the curtain of apathy and ignorance in which torture flourished, she organized seminars, addressed rallies and raised money. Today there are more than 100 torture treatment centers around the world that were inspired by the efforts. The lives of tens of thousands have been changed by her and her team's work.

Essentially the same techniques are used around the world: slamming both ears simultaneously, often resulting in ruptured eardrums; rape and homosexual rape; electric torture; holding the victim's head under water polluted with human excrement to the verge of suffocation. A universal favorite if falanga, in which the victim is beaten on the soles of his feet often in an upside down position. Sometimes he is then made to walk barefoot on shards of glass.

When Ahmad, (some names have been changed to protect victim's families) a student leader from the Middle East, is brought to Copenhagen he cannot walk. The soft flesh on the bottom of his feet has been badly beaten and the soft tissue and nerve-endings severely damaged.

Ahmad remains at the clinic for a full year. In that time, psychotherapy helps him regain a true sense of himself. Then, having been treated with radiology, massage and other forms of physiotherapy, he walks out of the hospital with the help of a cane, but without pain.

Today, an intact human being, he is married and a father.

Nothing in Inge Genefke's early years foretold a life in which she would come face to face with the agony inflicted by one human being on another, or be nominated several times for the Nobel Peace Prize.

She grew up in middle class comfort, protected from life's harsher sides by warm and loving parents. A graduate of the University of Copenhagen, her career path as a specialist in neurology seemed fixed until she and three other physicians responded to a plea from Amnesty International to examine political prisoners of the infamous late sixties government of the Greek "Colonels."

They had been tortured, but some with such diabolical skill that there were no visible wounds, and only X rays and laboratory tests revealed their severe internal injuries. Deeply moved by their suffering, Dr. Genefke began a pioneering study into the uses and long-term consequences of torture, and of the medical treatment of its victims.

"In the beginning," Dr. Genefke says, "we thought, Okay, we patch them up, we set the broken bones and send them home. But we soon realized it was the pain in their hearts and souls that was devastating them."

Genefke had entered one of the least known branches of medicine. She had her little team, working with a few rooms and some beds made available at University Hospital, set out on a stop-and-go, trial-and-error quest for ways to heal the survivors of institutional torture.

In time, the clinical studies and principles for a rehabilitation programme would be shared with treatment centres around the world. All tangible medical symptoms are dealt with by specialists. Many of the patients believed what their captors had told them—that the torture had left them finished, living on borrowed time. So every symptom was checked, every presumed fatal illness probed, and nearly always disproved. Abused sinews and bones were ministered to by medicine, physiotherapy and surgery.

But, as Dr. Genefke says, broken bones are easier to mend than broken spirits. One study has revealed that of 100 Polish victims of Stalinist torture, 75 still suffered symptoms of severe stress or were chronically despondent 40 years later.

In Nepal, M, a factory worker in her twenties, is summarily arrested, beaten with rifle butts and raped by four policemen before losing consciousness. Charged with prostitution, she is moved from one town to another, verbally abused in public and repeatedly raped by police officers. A month after her arrest she is released and threatened with death if she takes any legal action.

Suffering constant bleeding, sleepless nights and blinding panic whenever she sees a man in uniform, she finally comes to the Nepalese Centre for the Victims of Torture. "It's normal to feel ashamed," the therapist tells her, "but it's not your shame. The shame belongs to those who did these things to you."

Her family has to be helped to understand this, too. It takes time. So does her long and painful treatment. Eventually she and her family are able to put guilt, shame and despair behind them.

Inge Genefke set up the Rehabilitation and Research Centre for Torture Victims in 1982. Three years later, she organized its international body, the International Rehabilitation Council for Torture Victims (IRCT), of which she became secretary-general and medical director.

She is married to Professor Bent Sorensen, a burns specialist and a member of the UN Committee against Torture. Their time together is precious. Dr. Genefke is constantly travelling to help launch new centres, to rally people to her cause. This September, she is organizing a conference in New Delhi with the National Human Rights Commission.

Despite the worldwide enormity of torture, many of the centres Dr. Genefke has inspired get little or no help from their governments. But she has an uncanny ability to win over gifted professionals willing to take up the cause. "One minute you have a certain kind of life and the next minute that whirlwind, Inge Genefke, comes along and you're on her team," said one.

Yet there are times when the task seems insuperable. She sees a ghostly army of torture survivors out there, from communist prisons, military dictatorships in Latin America, the victims of upheavals in Asia, Africa and the Middle East. The number of victims seems to be growing, and her efforts to help them sometimes seem insignificant. "It is like trying to climb a mountain that keeps getting higher," she says.

Months of hospitalization and years of holistic therapy and rehabilitation were necessary before Miguel Lee was entirely sound. But now he has a steady job and with nine grandchildren, a full and rewarding family life. And in the end the junta did not defeat him. Although he speaks Danish and is well-integrated into his new land, he spends much of his free time working for the preservation of the democratic freedoms Chile has wrested back from the military dictatorship.

Sometimes Inge Genefke has to seclude herself and spend an hour or so reading poetry to replenish her soul. But when she sees a man like Miguel Lee come back from the living dead, when she knows that her work has helped save some of this generation's best people from death and disability, she is again ready to tackle the highest mountain.

HONORING THE "OPERATION PROVIDE REFUGE" TEAM

HON. JIM SAXTON

OF NEW JERSEY

IN THE HOUSE OF REPRESENTATIVES

Wednesday, July 21, 1999

Mr. SAXTON. Mr. Speaker, I rise before you today to recognize a group of Americans whose dedicated efforts truly made the proverbial difference in the lives of thousands of people. Too often in life we overlook the tremendous efforts of individuals who transcend their job descriptions and positively affect the lives of others. There are 60 men and women in my district of whom job descriptions don't exist.

On May 1, 1999, these 60 men and women were civilian employees at Fort Dix Army Base in Burlington County, NJ. In less than twenty-four hours, however, these diverse professionals would be united as full-fledged participants in "Operation Provide Refuge," an attempt to provide shelter for refugees from the Balkans. In just three days, these extraordinary individuals converted sterile Army barracks into a comfortable living space suitable for families. The Fort Dix civilians of Provide Refuge offered more than a housing facility to these refugees; they offered a home.

As the first group of refugees arrived at Fort Dix on May 5, they were greeted with a tradition perhaps more American than any other: open arms. The first contingent of refugees—like the ones that would arrive later—spanned the entire age spectrum, but was comprised largely of the very old and the very young. These men, women and children were given the food, medical care, and shelter they so desperately lacked in their native land.

On July 16, 1999, the last of the refugees left their temporary home at Fort Dix. In the two months that it was operational, Provide Refuge took in more than 4,000 refugees, restored them to health, and placed them with host families in 40 states across the country.

While 4,043 people checked into the facility, by July 16, 4,050 had checked out: during the tenure of Provide Refuge, the medical staff ushered into this world seven new lives—seven new Americans.

The reason I stand before you today, Mr. Speaker, is to thank the workers who were truly the backbone of Operation Provide Refuge: Diana Bain, Denise Berry, Bernice Bonaparte, Audrey Bracey, James Butler, Arlee Cane, Jr., Arlene Clayton, Robert Cole, Donald Conklin, Maureen Coughlin, Normal Cowell, Patricia Cunningham, Karen Currin, David Dennison, Perry Domelevich, Frederick Dudley, Richard Esbensen, Sharon Fegley, Walter Gibson, Kenneth Gordon, Bonnie Graham, Richard Grzegorek, Richard Hatfield, William Hodgkiss, Eric Hollinger, Robert Hurrell, Paul Imhof, William Kisner, Roberta James, Thomas Jones, John Laraway, Sarah Lawson, John Litterio, Harry Malatesta, Mary Marchut, Pedro Martinez, Raymond Matthews, Denise McCarthy, Diana Messersmith, Bernard Pierce, Joseph Randazzo, Kenneth Razillard, Norman Rimbey, Jacquie Roach, Gail Rosado, Richard Sanders, Douglas Satterfield, Jay Schopp, Ronald Sexton, Evelyn Stefula, Walter Streeter, John Sweeney, Joanne Tindall, Jose Toress, Robert Tucker, Leonard Valerio, Annemarie Walsh, John Wenner, Mary Wig, and Barbara Worthy.

These names will be entered into the permanent record at the Library of Congress documenting their accomplishments. These individuals symbolize everything that is good about America. They serve as a daily reminder of what public service is all about. These men and women went above and beyond their basic responsibilities in order to make someone else's life a little easier, and—in doing so—make the world a little better place to live. Once again, I would like to thank all the participants of Operation Provide Refuge: your dedication and selfless service is an inspiration to our nation and the world.

RELIGIOUS LIBERTY PROTECTION ACT OF 1999

SPEECH OF

HON. CHARLES T. CANADY

OF FLORIDA

IN THE HOUSE OF REPRESENTATIVES

Thursday, July 15, 1999

Mr. CANADY of Florida. Mr. Speaker, I am very grateful for the support of so many religious and public policy organizations in the passage of the Religious Liberty Protection Act. I would like to give special recognition to Prison Fellowship Ministries and Justice Fellowship, Christian Legal Society, Focus on the Family, Baptist Joint Committee on Public Affairs, National Council of Churches of Christ in the USA, American Center for Law and Justice, American Jewish Congress, Association of Christian Schools International, Family Research Council, Southern Baptist Convention: Ethics and Religious Liberty Commission, Union of Orthodox Jewish Congregations of America, United States Catholic Conference, Religious Action Center for Reform Judaism, Church of Jesus Christ of Latter-Day Saints, and Council on Religious Freedom for their important contribution to this legislation.

I would like to express my gratitude to Prof. Douglas Laycock, Alice McKean Young Regents Chair and Associate Dean of the University of Texas School of Law, for his invaluable legal analysis during the drafting and passage of the Religious Liberty Protection Act. I would also like to recognize the important contribution of the scholarship of Presidential Professor Michael McConnell of the University of Utah College of Law in the area of religious liberty.

I note that Congressman CHARLES W. STENHOLM from the 17th District of Texas requested to be a cosponsor of H.R. 1691 but was inadvertently omitted from the list of cosponsors.

UZBEKISTAN'S LITANY OF VIOLATIONS

HON. CHRISTOPHER H. SMITH

OF NEW JERSEY

IN THE HOUSE OF REPRESENTATIVES

Wednesday, July 21, 1999

Mr. SMITH of New Jersey. Mr. Speaker, as Chairman of the Commission on Security and Cooperation in Europe, I rise today to highlight the persecution of religious believers in Uzbekistan. The problem is worsening by the day, as the crackdown continues under the guise of "anti-terrorism." While there is some justifiable threat of terrorism, the widespread violations of rule of law and human rights perpetrated by authorities are not defensible, especially in light of Uzbekistan's OSCE commitments.

Under President Islam Karimov, Uzbekistan has been the second most repressive former Soviet republic, next to Turkmenistan. Karimov has used new constitutions and referendums extending his tenure to remain in office, where he seems determined to stay indefinitely. In mid-1992, he cracked down on all opposition parties, driving them underground or into exile, and all opposition or independent media were eliminated.

In Uzbekistan today, human rights are systematically violated. Arbitrary arrests, abuse and torture of detainees are pervasive, and flagrantly politicized judicial proceedings are routine. According to Human Rights Watch/Helsinki, there are well over 200 individuals who are prisoners of conscience either for their religious or political activities. Defendants have been convicted of criminal offenses based on forced confessions and planted evidence. The regime has also refused to register independent human rights monitoring organizations (the Human Rights Society and the Independent Human Rights Society), while groups which cooperate closely with the government (Society for the Protection of the Rights of the Individual) have been registered without delay. On June 25, Uzbek police savagely beat Mikhail Ardzinov, one of the country's most prominent human rights activists.

A key component of Uzbekistan's assault on human rights has been a thoroughgoing campaign against religious believers. Since 1997, hundreds of independent Muslim activists and believers associated with them have been arrested. In February of this year, bombs exploded in the capital, Tashkent, which killed

sixteen bystanders and damaged government buildings, narrowly missing President Karimov and government officials. Karimov accused Muslim activists of having carried out a terrorist attack intended to assassinate him. The harassment and detention of Muslim activists has greatly intensified since then and an ongoing series of show trials had discredited them as dangerous religious extremists. Last month, six people were sentenced to death and another 16 received prison terms ranging from eight to 20 years in a trial that by no means met Western standards for due process. Since then, two arrested Muslims have died in prison, and there is no sign of a let up. President Karimov has argued that the threat of Islamic fundamentalism in Central Asia's most populous and traditional state necessitates a hard line, especially because Islamic radicals from neighboring Tajikistan, Afghanistan and Pakistan are determined to subvert Uzbekistan's secular, developing democracy. But the state's repressive policies are radicalizing Muslims and turning them against the regime.

Non-Muslims faiths, particularly Christians, have also been subjected to harassment, imprisonment and violations of their religious liberty, especially those who share their faith and are actively meeting. According to Compass Direct, Ibrahim Yusupov, the leader of a Pentecostal church in Tashkent, was tried and sentenced last month to one year in prison on charges of conducting missionary activity. Another court in June sentenced Christian pastor Na'il Asanov to five years in prison on charges of possession of drugs and spreading extremist ideas. As with other cases mentioned below, witnesses attest that police planted a packet of drugs on Pastor Asanov and also severely beat him while he was in detention.

Also in June, three members of the Full Gospel Church in Nukus were sentenced to long prison sentences. Pastor Rashid Turibayev received a 15-year sentence, while Parhad Yangibayev and Issed Tanishiev received 10-year sentences for "deceiving ordinary people" as well as possessing and using drugs. Their appeal was denied on July 13. Reports indicate that they have suffered severe beatings in prison, have been denied food and medical attention, and their personal possessions have been confiscated by the police, leaving their families destitute. Recently, the most senior Pentecostal leader in Uzbekistan, Bishop Leonty Lulkin, and two other church members were tried and sentenced on charges of illegally meeting. The sentence they received was a massive fine of 100 times the minimum monthly wage. The leaders of Baptist churches, Korean churches, the Jehovah's Witnesses, as well as many others, have also been subjected to harsh legal penalties. Although they have filed for registration, local authorities refused to sign their documents.

Mr. Speaker, the State Department's report on Human Rights Practices for 1998 reported that the Uzbekistan law on religion "limits freedom of religion" with strict registration requirements which make it virtually impossible for smaller church organizations to gain legal status. The law passed in June 1998, "prohibits proselytizing, bans religious subjects in school curriculums, prohibits teaching of religious principles, forbids the wearing of religious